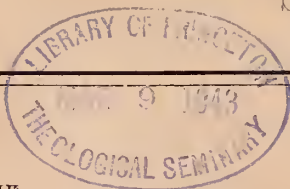


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1882



THE

*eightth*  
FORTY-NINTH

# ANNUAL REPORT

OF THE

*A. B. C. F. M.*

AMERICAN MADURA MISSION.

1882.

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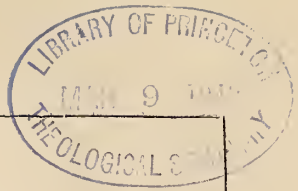
MADURA:

AT THE LENOX PRESS, PASUMALAI.

1883.

Items from Madura Mission Statistical Tables  
for 1882.

No. of Stations	...	...	...	11
„ „ Native Pastors.	...	...	...	17
Total Number of Native Agency.	...	...	...	412
„ „ „ Villages containing Christians	...	...	...	373
„ „ „ persons in Congregations	...	...	...	11,629
„ „ „ „ „ „ able to read	...	...	...	3414
Average Sabbath Attendance	...	...	...	8602
Number of Sabbath Schools	...	...	...	92
Average Attendance do.	...	...	...	2886
Total amount raised by Congregations	...	Rs.	5569-11-1	
„ Number of Church-members	...	...	...	2686
No. of Bible Women employed	...	...	...	17
„ „ persons under their instruction	...	...	...	758
„ „ Hearers	...	...	...	27,183
„ „ Bibles, Testaments and Scripture portions sold and given	...	...	...	3762
No. of Tracts sold and given	...	...	...	58,751
„ „ School and other books	...	...	...	15,046
„ „ Boarding Schools	...	...	...	12
„ „ pupils in do.	...	...	...	438
„ „ Village and Day Schools.	...	...	...	155
„ „ pupils in do.	...	...	...	3847
„ „ Hindu Girls Schools	...	...	...	16
„ „ pupils in do.	...	...	...	667
Total No. of children in all schools	...	...	...	5087



THE  
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1882.

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MADURA:  
PRINTED AT THE LENOX PRESS, PASUMALAI.  
1883.



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### ERRATA.

<i>Page 14, Line 23, for exceeds</i>	<i>read exceeds.</i>
„ 14, „ 37, „ 414	„ 412.
„ 36, „ 24, „ 12,500	„ 126,299.
„ 38, „ 24, „ Recently “I	„ “Recently I. [ing,
„ 42, „ 37, „ ancient Disintegrating,	„ ancient—disintegrat-
„ 48, „ 36, „ communicants	„ communicants.



# REPORT.

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## THE FIELD.

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From the Western Ghauts of Southern India to the Coromandel coast stretches a vast plain, of which the Madura district forms a part. This plain, broken here and there by ranges of rocky hills, subject to intense heat and having no perennial river, is the home of the Tamil people. Portions of this territory are very fertile, capable of producing, if well irrigated, two crops of rice in a year, other portions are but a wind swept desert: coffee, cinchona and cardamoms, are grown on the mountain slopes, while rice, cotton, tobacco and the cereals are among the great staples of the plains.

The Tamulians are regarded as a peaceful people and as a rule can be called industrious; they are cultivators, weavers of cotton and silk, goldsmiths, workers in iron and brass, basket and cordage makers, carvers of wood and of stone; their temples are among the finest in all India, their powers of imitation are good, but they lack inventive skill. Though civilized to some extent, they are bound together by no common interest, except that of securing a livelihood, and the condition of the masses is degraded beyond description; held in the grasp of superstition and ignorance, worshipers of demons, crushed by caste, at the mercy of usurers, these poor people are in sore need of that mental and moral uplifting, which Christianity alone can give.

The presence of the English government with its just laws, its system of education, postal service, railways, telegraphs, and all the machinery of its strong and beneficent rule is breaking up the seclusion of the people and teaching them the value of Christian civilization.

Roman Catholic missions were established in the Tinnevely district (south of Madura) by Xavier as early as 1542; and for one hundred and fifty years, from the opening of the 17th century to the middle of the 18th, the Madura district was the field of interesting and extensive missions of the Church of Rome; at the latter date, there were said to be, as stated by Bishop Caldwell in his History of Tinnevely, "385,000 Christians in the eastern part of India;" in 1755 the support of Jesuit missionaries from Europe ceased, and a break of 76 years in their work occurred, until about 1831, three years before the founding of our mission, they began work again in Madura. The missions of this church have had some famous names upon their rolls.

A little more than a century ago, in the district immediately south of this, the prosperous mission work of the Church of England received its impetus from the devoted Swartz; in 1791, more than forty years before the beginning of our own mission in the city of Madura, there were 403 Protestant Christians in Palamcottah and its neighborhood alone.

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## THE MISSION.

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The American Madura Mission, now occupies eleven stations in this district; from Madura as a center, the most distant is 70 miles away, under the shadow of the mountains, and the nearest is just out of the city within sight of its famous towers.

The first work of the American Board in the Madura district, was done by the Rev. H. R. Hoisington, who reached Madura, July 30th, 1834, having come from the American Mission in Jaffna.

Of those now on the ground, the two who have seen the longest term of service, left America together in 1845, and of these two, one having been in charge of the same station,

(with the exception of a single furlough) during his entire missionary life, a period of more than thirty-six years, is now about to return to his native land. The rich results of his life long labors, he cannot take with him; the absence of his ripe experience, and helpful personal influence, will be a loss to us all.

The usual degree of health has prevailed, and nine out of our thirteen mission families report that their work has not been hindered during the whole year by sickness.

Two members of the mission have returned to America. Miss Martha Taylor, after more than fourteen years of labor among us, sailed from Madras in April. We have also been enabled through the brotherly efforts of Mr. G. W. Leitch of the Jaffna mission, to send Mr. Burnell, who for nearly two years has suffered from mental derangement, to America: they sailed from Bombay on the 17th of November.

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## WORK FOR CHRISTIANS.

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**THE CHURCHES.**—The founders of the mission, organized a church during the first year of their occupancy of the field and before the second year had gone they had organized another; although these early churches received aid from mission funds, the endeavor was to render them independent; thus the aim of missions was illustrated, namely, the establishment of self-supporting churches. The later history of the mission has witnessed progress in this and other ways; churches have been formed, and with more secure foundations. Growth has been realized in church-membership, in benevolence, in establishment of schools under a thorough system, in general culture and Christian character.

The gain in benevolence and school attendance will be noted hereafter. Although the gain in actual church-membership has been less during 1882 than in any one of the

past five years, yet this year forms the last of a decade that has witnessed steady progress; the total church-membership in the year 1872 was 1547; in 1877 it was 1978, a gain of 431 souls in five years, while in 1882 it was 2886, a gain of 908 in five years, or more than twice the gain of the first half of the decade! Glancing back still further in our history, for we must look at its steady growth, we find that the gains of the ten years between 1872 and 1882 exceeded that of the previous ten years by 936! Still another fact; take the quarter century now closing—the gain of its first five years was 223 and of its last five, 908! Surely no ground for discouragement here.

The Christian community increases steadily, and notwithstanding the great difficulties by which they are beset, the number of those who give good evidence of being changed in heart, grows from year to year; still they are but a handful compared with the thronging thousands who are dying in heathenism.

Of our 24 churches, 12 only have pastors regularly installed over them; the conditions necessary for the ordination of new pastors are not easily secured by the native churches; conscientious men of good ability are needed for pastors, coupled with power and readiness on the part of the people to give at least a fourth of their salary. There is evidence however that some churches are pressing forward toward this standard. Mr. Howland hopes to form a new church within a year and Mr. Herrick reports favorably of two prospective churches. We note advance also toward a state of things which embodies some of the chief ends of all mission work, namely, a more thorough knowledge of the Bible and a steady increase in benevolence; from every station come reports to this effect; passages from the Bible are being learned more than ever before, delight is taken in the Psalms especially, the frame work of Bible history is becoming better known, Christ's parables, his familiar illustrations and comparisons are readily understood. The adaptation of the Bible to a simple and ignorant mind is again and again demonstrated.



"The standard for admission to the church differs according to the status of the candidate; more is required from those who have been educated in mission schools, than from an ignorant person; purity of motive, the beginnings at least of faith in Christ, assurance of an endeavor to lead an upright life, together with a somewhat thorough knowledge of the central truths of the Bible, are required from all.

Instruction of the Christian community, both in and out of the church forms no small part of a missionary's work. Lists of verses bearing upon subjects which need to be kept before their minds are arranged *e. g.*, benevolence, Sabbath-keeping, the fear of God, etc. "Every person, old and young, is expected to learn these verses, and they know that they are liable to be called upon at any time to recite them." But the catechist is our chief reliance for instructing the people, hence he must be thoroughly instructed: the gospel of Mark, the sermon on the mount, with portions of the life of Christ, have been among the lessons of the past year.

Nearly half the members of our churches are able to read the Bible for themselves, and regular lessons are given them in it; "given a faithful catechist, and even a little loyalty on the part of the people, and a sure gain in Bible knowledge is the result." Of those who can read, many observe family prayer, and in some stations it is probable that the majority do; "there are many houses where the voice of prayer may be heard in the early morning before the work of the day begins."

No means are left untried to promote the spiritual growth of the church-members; perfection of character is not among the objects of their ambition, for having but dim conceptions of sin, they do not seek the means of overcoming it; content with meager attainments in holiness, they need to be continually spurred on to greater exertion and surrounded by vigorous but kindly Christian influence; their habits lead them to congregate for religious meetings; the enthusiasm of numbers encourages them, in every

station meetings of varied character are held; in some there are three Sabbath services, beside daily prayer meetings and praise meetings, there are also special meetings for the women. Some of the catechists have daily evening prayers, yet the "cultivation of devotion among an ignorant people who labor all day and have but little to eat at night," remarks Mr. Tracy, "is no easy matter."

The station reports for the year now closing, indicate as noted above, that the majority of our church-members are gaining a more enlightened conscience. This is shown by their more constant attendance on the Sabbath services and by their increased desire for the education and Christian training of their children. Mr. J. S. Chandler speaks of a father in the Battalagundu station, "who used to be careless about sending his son to school, now not only shows much interest in the matter, but has had an influence in making him a better boy." An early initiation into much that is vile seems to be the chief result of the training received in heathen families, where family government in the true sense is unknown. If those who have come from heathenism discern the evil of this and follow the Biblical injunctions in regard to the bringing up of children, they have taken a long step toward the rearing of a generation which shall have something of the spirit of Christianity in their manners and in their constitution.

**YOUNG MEN'S CHRISTIAN ASSOCIATIONS.**—There are in several of the stations, societies among the young men of the church for mutual improvement and for promoting interest in local and public objects. A voluntary society of this kind in the Battalagundu station has for its objects, the encouragement of temperance, the observance of the Sabbath, systematic benevolence and right Christian living generally; it has two meetings per month. Mr. Noyes writes that a young men's Christian association, organized two years ago, in pastor William's church, is in a very flourishing condition, meetings are held every Saturday evening, a Bible lesson is conducted by the chairman, singing is a prominent feature, prayer is offered, money is raised

for various objects: twenty-eight young men are connected with this association, and there are five similar ones in the Periakulam station, having a membership of sixty.

There have been no remarkable persecutions during the year and all the churches are reported as working in harmony with their pastors.

CONGREGATIONS.—There are 225 congregations, having a total membership of 11,629 persons, under the care of the mission; besides church-members a portion of every congregation consists of persons who have voluntarily left heathenism or Romanism for the purpose of receiving primary Christian instruction; such companies are gathered by the preaching of the gospel, by the giving of help and sympathy in times of trouble and by Christian influences from neighboring districts; family and caste connections exert no small power, and a Christian school established in a village, or at the station center is a most effective and hopeful means for the planting of Christianity. There is in one station a "company of nineteen persons who were first led to seek the truth through the influence of one of their children who was received into the boarding school; after being in school one year the boy's father died, and he was not expected to return, but he came promptly at the beginning of the term; a year later the boy died, and it was feared that the new congregation would scatter, but his death had accomplished what his life could not, it led the people to think about the religion that had done so much for the boy, they decided to unite with us, are now under instruction and give promise of being but the beginning of a great accession from that district and caste."

Eight new congregations have been received this year; the worldly prosperity of the people is not at once increased by becoming Christians, nor do they seek Christianity for that purpose as much as formerly, "years ago many joined us because they were desirous of securing certain advantages which they fancied, came by virtue of association with Europeans, now it is far different, if a missionary is sought at all, it is mainly as an educator."

Habits of thrift are gained through Christianity, yet the worldly wealth of the average Christian is far below that of his heathen neighbor, indeed wealth, as we understand the term is wholly unknown among the Christians of the Madura district; but although it is not possible for these poor Christians to pay fully for their religious privileges, although as yet, their Christianity has not brought them increase of goods, it is lifting them into a purer and happier life than they ever dreamed of; such growth is slow, but it is marked; I believe, says Mr. Rendall, "that there has been decided progress among our people in purity of speech and of life, this is especially apparent among the rising generation who are being taught in our schools;" "Vile songs have given away to Christian hymns, among boys and women," and the mountain coolies lighten their labors, by the singing of Christian lyrics, as they toil up the steep ascent. As the music and songs of a people testify of their inner life, let us hope that these songs come from hearts, which are being transformed by the sure processes of Christianity, into something nobler and purer, still we must remember that Christian character is not the product of one generation, nor of two.

TOURING.—The labor of touring among the congregations is a vital branch of the work; to see the people in their homes, cheer them in their trials, settle their difficulties and test the fidelity of their catechist, such labors as these make heavy demands upon a missionary's time and strength; the touring required in a station, says Mr. Howland, "where the farthest Christian village is thirty miles from the bungalow, there being 100 villages containing Christians, and not ten miles of made road, but vast stretches of black cotton soil, is not an easy task; I have travelled 1,157 miles inside my station this year, and have been away from home fifteen or sixteen days per month;" touring encourages and helps the people, stimulates the catechists and brings health to the missionary as well as a clearer insight into his work.

PASTORS.—Of seventeen pastors in the mission, the oldest in the service was ordained in 1858 and now completes



twenty-four years of labor; no pastors have been ordained since 1877, because the churches have not advanced to such a strength of numbers or position of self-support, as would warrant the ordination of more pastors; at present all the pastors of the mission are supported independent of the funds of the Board; three are engaged in other than pastoral work. The duties of a faithful pastor are such as to engage all his powers; to maintain the character of a leader and spiritual guide in this land, where jealousy, evil speaking and deceit fill the air, demands uprightness of life and purity of motive.

The regular work of a pastor consists in the care of his church, together with oversight of the congregations and schools from which it is fed; in some stations they take the lead in evangelistic work, especially in itineracies, are expected to prepare persons for admission to the church, and in some stations have charge of the lessons assigned to the catechists and teachers. (For special reports of their work, see the appendix.)

**CHURCH UNION.**—The missionaries with the native pastors, and delegates from the various churches, form an organization called the church union; it does an important work in relation to the government of the churches, and their general welfare; it is also an ecclesiastical body having the power of ordaining pastors or of dismissing them from their work, it receives appeals from the churches, adjusts their difficulties and decides important questions relating to their welfare; stated meetings are held twice a year, essays are read and various other literary exercises held; its officers are selected from among the native pastors.

**CATECHISTS.**—More than a third of our native agency can be classed under this head; the number in our employ last year was 153, the present year shows a decrease of four.

That a large body of native helpers, paid wholly or in part by funds raised outside the mission, is indispensable to the conduct of mission work, no one familiar with its history, will question. Says one of our missionaries, "the people are not by nature lovers of responsibility or of

accountability, and an unpaid agency must be an irresponsible one: the laborer is worthy of his hire, voluntary service is a noble thing, but it is a late product of Christianity;" Says another, "the character of the people is such, that for a long time they should be under restraint and if their catechists are not paid by us, this restraint cannot be properly exercised." Still another remarks, "it is the only way to secure an agency at all, as there are no church-members able to devote their time to such a work;" unpaid preachers of the gospel in Southern India are as a rule, unworthy representatives of it, nor are they apt to be educated sufficiently for so important a work.

It is generally felt that our work is demanding better educated men, than it did a few years ago, or at least differently educated men; there are many causes at work to produce this demand—the higher classes have a desire for western civilization, and its influence is spreading among them; the presence of the English government, with its vast and elaborate system of rule, is having its effect; the English language everywhere studied, is an efficient cause. The Rev. Joseph Cook found no difficulty in securing an audience in every large city in India, who were not only able but anxious to listen to his lectures.

English literature is being read, widely read, and it forms a part of all the higher government examinations, the general fund of information is constantly increasing; all these causes tend toward a state of things where the religious teachers of the people must be alive mentally as well as spiritually; "the diffusion of education among the people demands that the catechist be a well educated man and one who can command respect," remarks Mr. Howland. Such being the case it is encouraging to find evidence that our helpers are improving in this direction; this evidence is found "in the growth of the congregations in piety and in the interest shown in the monthly recitations and examinations. Such men make better preachers, they originate new plans for teaching the Bible and for increasing the contributions of the people." Mr. Rendall speaks

of the success of such plans in his station, and Mr. Jones mentions the case of a catechist who bought Sell's new book on Islam, and made forcible use of the arguments there found, when preaching to the people.

A fair proportion of our catechists devote time and thought to their work and the condition of their congregations leads to the conclusion that they are men of prayer and consecration; the magnitude of the task before them, the state of society in which they live, and the difficulty of winning these people to Christ, are things not to be learned from printed reports, nor in any other way except by a life lived among them.

TEACHERS.—The work of a catechist is expected to be principally evangelistic, that of a teacher the same, but by a different method.

There are 237 teachers in the employ of the mission: of these, 3 have passed the B. A., and 3 the F. A. examination, 15 are matriculates, 9 have passed the middle school, and 49 the 5th grade examination.

Ten years ago the total number of teachers in village and day-schools was 81, this year finds 139 names on the list, this is a nett increase of 58 in ten years; it is noticeable also that the wages of good teachers, and in fact of good helpers of all kinds have increased; the average pay of a station catechist has more than doubled in 25 years, and there is no doubt that the expense of conducting mission work has increased very much during this period, as has the expense of living generally.

The help given by government in the form of grants-in-aid is an encouragement to the establishment of heathen schools; quite an awakening in this department is reported from the Palani station, and one Brahmin teacher in another station has 12 such schools under his charge. Some of these teachers pretend to be wizards and to possess the power of the evil eye, thus keeping the people under their control they work against the establishment of Christian schools; teachers of energy and ability are needed to compete with these men.

**SCHOOL-MISTRESSES.**—The teaching force of the mission includes forty-seven school-mistresses; of these thirty-one were educated in the mission and a number in the "Madura Girls Boarding School." They find work in boarding and other schools; several of them have passed the Middle-School Examination and all are Christians; many regard their work as fully equal to that of the same grade done by men; Mrs. Capron who has six under her supervision, speaks of them in terms of praise, and Mr. Rendall, remarks that "they manage their classes well and are successful as teachers."

The close of the year finds us with a total native agency of 412 in our employ; the majority of them sought this work of their own accord, many of them are from our Christian families, more than ninety studied in the Pasumalai Seminary; still the search for good helpers never ceases, our own mission, in spite of our improved school system, is far from furnishing an adequate supply; "This seems to me to be one of our chief needs at present," writes one; "we ought to have more good helpers, the work demands it" remarks another.

Ten years ago, in 1872, we employed 245 helpers, our present force exceeds this number by 167, and is more than double that of 1862; this large increase has been normal in every respect, it is a healthy growth and not a mere expansion. It has been a necessity, not only to the proper instruction of the Christian community, but to its very existence, present and future; the production of Christian character and the planting of Christian institutions in this land, demands a vast amount of labor—withdraw the laborers and the losses of five years would offset the gains of fifteen.

In 1872 our Christian community numbered 8606 souls, besides these, there were 2178 children in our schools; for the care of these people and the instruction of the children, there were 245 teachers and catechists; in 1882 the Christian community numbers 14,515 and the school children, 5087, for whom 414 helpers are responsible; thus although the labor has increased, the number of laborers has not, in



like proportion; when we remember that in addition to general oversight each one of these persons should receive much personal instruction, and all these 5087 children be fitted for examinations whose standards are continually being raised, then we get an idea of the amount of work devolving upon each of these men.

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## EDUCATIONAL WORK.

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A veteran missionary of Southern India, remarks concerning the missions of the Church of England in Palamcottah, "that from the first, education had not been neglected, from the time of Swartz the congregation and the school went hand in hand."

In our work among the ignorant masses of the Madura district, education is an essential element of success; the children in our schools are at once the most impressible and most hopeful class for whom we labor.

In many instances schools are the pioneers of the church and are always necessary to its full development.

PASUMALAI SEMINARY.—Our highest grade schools are those at Pasumalai under the care of Mr. Washburn, who reports as follows:—"Pasumalai is chiefly a collection of educational institutions. Its school registers contain the names of above two hundred persons under instruction. Of these more than three-quarters are in the middle and higher schools. The increase in numbers over last year has occurred both in the Christian pupils from the district, who come in as boarders, and in the Hindu day-scholars.

"The school was affiliated with the Madras University as a second grade College in November 1881, and a preparatory F. A. class consisting of four Christian young men was opened on the first of March. It is expected that another class will be opened in 1883. Two of the young men are the

sons of our native pastors and the other two of catechists of long standing. All have been industrious; and the intellectual and moral influence of this new addition to the school upon all the other departments I expect to find of great value.

“The returns of the University entrance examination of last year which appeared in February showed five candidates from this school to have passed of whom three were Christians—[nine have also passed this year]. Thus within four years more than a dozen Christian men connected with this school have passed this examination—all but one of whom are now either students or engaged in mission work. Besides these there are about an equal number who have gone out from the upper classes of the school to increase the number of Christian educated young men and add to this grade of Christian influence.

“Three things have operated to the disadvantage of the school this year—an unusual number of changes in teachers—the unsatisfactory attendance of the day-scholars, and illness in the school. The first master, who had been with us since June 1875 passed his examination in law about two years ago, and left the school in June to take up the profession of a pleader. Another gave up his post from illness and a third on the offer of a better situation. Four new men have come to fill vacancies, two of whom are graduates of the Madras University. Our school in common with all mofussil schools suffers from the bane of Indian schools—the inclination, among its day-scholars to read merely for an examination, and the pernicious habit of deserting the school for the purpose of private cramming immediately the application for the entrance examination has been handed in. It is the poorest scholars who are most addicted to these habits and while they have the most unbounded hope of passing they effectually ensure a failure by practicing these obnoxious customs. The year’s work of this sort of pupils scarcely begins before March, and ends so far as the school is concerned with September. In other respects, the school attendance has been very

steady as will appear from the fact that within eight years we have had less than 300 names upon our register.

"The leading scholar in the lowest class—the son of a pastor, died in February of disease of the heart. In November another member of the same class died of malarial fever, and a considerable number of other pupils in the school suffered from attacks of the same disease. The illness very much disturbed the regular ongoing of the school as it also interfered with the progress of the sufferers. The sick had the unceasing care of Mr. Mathuranayagam and all necessary attention from Dr. Chester in his weekly visits.

"We have a spacious playground and we have added some playground requisites and also some apparatus for gymnastic exercise. The students have done very creditably at their athletic games and gymnastic performances. We are indebted to a friend for the interest he has taken in the games and the prizes he has offered for some of the contests.

"The working of the school has required less disciplinary interference than usual. Eleven from the school have become members of the station church, and all the young men in the upper classes are communicants. The pastor, Mr. Barnes, took great pains in instructing the candidates preparatory to uniting with the church and has followed up the matter by the regular weekly instruction of nearly all the Christian scholars in a hand-book of Christian duties for communicants, thus acquainting them with the duties which will be expected of them as members of the Christian community when they shall settle in life. The committee on the school conducted an examination in the Scriptures about the end of the year, the returns of which appear very satisfactory.

**CATECHISTS AND SCHOOLMASTERS.**—"Four young men have completed the shorter course of study provided for village service and have just left the school. Two young men have joined this department, and others will be transferred to it at the beginning of next year. The class was organized to provide instruction for promising young men whose early opportunities did not permit them to take the full

course of study to fit them for catechists and schoolmasters.

"A class of nine catechists and schoolmasters was also received for farther instruction and training. The great diversity in their attainments has very seriously interfered with producing the best results of instruction.

"The class has been engaged upon our prescribed course of Theology, Church History, Homiletics, Christian Evidences and Scripture study, and have passed a written examination at the end of the year. In company with Pastor Buckingham the students and others have carried on two itineracies in the vacations; and have taken advantage of the frequent festivals to sell books and preach to the assembled crowds. Several hundred tracts and Scripture portions have thus been sold and a number of Bibles and New Testaments. We have thus preached in nearly every village and hamlet of our station; and great numbers from other parts of this and other districts who visit the feasts have heard the word.

"Our Board has kindly granted us an appropriation with which we have erected rooms for the college classes and a dormitory 106 feet in length by 20 feet in width above the classrooms of the lower school. A much needed library and reading-room has been begun but awaits funds for completion. We desire to thank the manufacturers for an American organ presented to the school through Dr. Clark, the Secretary of our Board.

"We are also indebted to friends for contributions towards the current expenses of the school and to the Welsh Churches of Northern Ohio for funds for the endowment of a scholarship of the Welsh Churches. Thus though the members of these churches may not be able 'in their own persons to effect a mission to the heathen' they are raising up men native to the country who can 'speak in their own tongue the wonderful works of God.'

"In view of the approaching Jubilee of the mission, the raising of a Pasumalai station fund of 500 rupees towards endowing the school has been undertaken and has already made very encouraging progress.



"Owing to the increase in the attendance of the school the fees have risen more than 33 per cent. above those of last year. We are thus in various ways pushing forward towards self support and we trust our efforts and successes will continue to commend our cause to the interest and support of our friends."

BOARDING SCHOOLS.—The report for 1856 speaks of two of these schools as in operation; eleven years later Mr. Herrick notes the fact that four new ones had been opened in June 1866. Now, there are twelve such schools, seven for boys, having a membership of 243, and six for girls, having a membership of 195; all but twelve of these 438 children are from Christian families and some 66 are children of mission helpers. These schools have a strong hold upon our community; the children remain in them from one to four years, and during this time are under the special care of the mission family residing at the station; they attend church regularly, are made to conform to a system of rules and their welfare is sought in many ways.

Mr. J. S. Chandler reports the encouraging fact concerning his two schools, that three-fourths of the boys and nearly all the girls are converted during their school life, and this fact holds true in most of the schools.

The boarding school bears an important relation to the general work of the station both among Christians and heathen, it helps to create a desire for education and is a source of influence second to no other.

"My chief comfort," remarks Mr. Jones, "lies in my boarding school, it is the center of attraction in my station."

"My schools," writes Mr. J. S. Chandler, "give me authority and influence among the people; by them they are taught to be more faithful, and when they see the children hurrying back, on the day they were told to come, they learn the nature of an agreement; a Roman Catholic family has been brought into the church, through the influence of a boy who is in our school, and an unstable Chris-

tian woman is held to Christianity by the presence of her daughter in the girls school."

The influence of this work is seen also in the fact that many of our helpers begin their training in the boarding school; in some stations more than half the pupils enter this service. As far as possible, the boys are taught habits of industry, this is especially true of the Tirumangalam school, where they are regularly employed in the care of their school buildings and in keeping the mission compound in good order.

Boys manifestly unfit for mission helpers, who must find employment in other ways, return to their villages from the boarding school, with a fair amount of primary knowledge as well as habits of cleanliness and self respect; such boys become cultivators, compounders in civil dispensaries, some become servants, others find positions in the police force and on coffee plantations, but one and all, they can not fail to carry into their labor, their homes, and all their social relations, somewhat of the spirit of Christianity.

Personal influence is the most efficient agency we wield for the shaping of character; our helpers and the young people who live within our reach, are largely what we make them, our boarding schools afford almost the only opportunity for using such an influence upon the children of our village Christians.

MADURA GIRLS BOARDING SCHOOL.—Miss Rendall thus reports her school: "The Madura Girls Boarding School has enjoyed a good degree of prosperity during the past year, there has been quiet progress in many directions; six girls have joined the church, having given good evidence of a change of purpose and conduct; nine of the girls who have left during the year are now engaged in teaching in different parts of the district. We feel that this is an encouraging fact and that thus the influence of the school is increasing."

"The results of the government examinations have been very satisfactory, and indicate the interest of both teachers and pupils.

"Otis Hall with its facilities for study, has spurred the scholars on to greater earnestness in application. We trust that each succeeding year may find the higher classes larger and that thus the standard and efficiency of school-mistresses may be raised."

**BIBLE UNION.**—In 1879, need being felt of some stimulus to the more thorough study of the Bible in our boarding schools, a society was formed called The Bible Union; ten schools are members of this Union; written examinations are held once a year embracing the subjects of the year's study, the papers are examined by a committee chosen from the mission and prizes are awarded according to a fixed standard, the results being published in the mission paper, which is in itself regarded as an honor.

The effect of these examinations has been to quicken the zeal and energy of the children in the study of God's word.

**BENEVOLENCE.**—The desire to give of one's knowledge, or sympathy, or money, to those who have it not, is thought to be one of the first fruits of a Christian life; the increase of this desire is supposed to keep pace with the growth of Christian character, and although the average Tamil Christian has not yet attained to that joy in giving which is the outcome of a more perfect Christian experience than they have yet reached, yet we find abundant evidence that they are learning to give more and more, hence the first test does not find them entirely wanting.

It may be that their gifts are limited by their poverty, for that is certainly great, yet the Christians of all our stations are called upon to contribute in many ways toward the support of their religious teachers, the erection of school-houses and churches, and the support of the poor; in some stations there are eight ways of collecting, in others, five; from ready money to handfuls of their daily food, these poor people are called upon to give; it is true that constant urging is necessary to accomplish this, yet they give. Thus in the Tirupuvanam station, those who gave 57 rupees in 1879 gave 209 rupees in 1882; Mr. Noyes says of the Kambam church, "that although the people are

poor, 100 of them being widows and most of the others barely able to earn a living, they have raised nearly 300 rupees, during the past year." Manamadura reports a gain of 80 per cent. and Madura a nett gain of 128 rupees; other stations can show similar gains.

An examination of the records of the past twenty years, gives the following results, viz.; in 1852 our total contributions were 1,024 rupees, in 1872 they were 3,446 rupees, in 1882 our people gave 5,569 rupees, an increase of 400 per cent. in twenty years! The contributions to our Board at home can show no such increase; and it must be remembered that this twenty years embraces a period of terrible famine!

WIDOWS' AID SOCIETY.—This society holds an important place among the means used for improving the condition of our Christian people; it was established in 1864, and its work and usefulness are constantly increasing; "it has 175 members, having claims, in case of their death, for pensions varying from one to five rupees per month; the total of such claims amount to 381 rupees per month, It has dependant upon it, twelve widows and their children, and four families of orphans; these receive pensions amounting to 25 rupees monthly."

"The society has funds in America, amounting to 17,000 rupees, and in Madras to 7000; its income from monthly subscriptions of its members together with the fees of new members is more than double its expenditures, so that its funds not only increase at the rate of compound interest but have a portion of its fees added to it every year;" thus its sound financial condition is shown. Its work, both direct and indirect, among the people is very valuable; Dr. Chester reports, "that he distributes every year to widows and orphans in his station, 166 rupees from the funds of this society, and that some who are not mission helpers enjoy its benefits." It cannot but have an influence in counteracting the improvident habits of the people, obliging them to make some provision for the future. Its secretary, Rev. J. S. Chandler, in addition to the above report, also

remarks that the society "makes the people more comfortable in regard to their families, thereby promoting a healthy self esteem."

**BUILDINGS.**—There are probably 15,000 public temples and shrines, or places for heathen worship in this district, while the places for Protestant Christian worship amount to but 225; thus for every Christian church or school-house, there are 660 temples, large or small, devoted to the worship of idols of wood and stone, or of divinities and demons supposed to be manifested through them.

Twenty-six new buildings have been erected in the mission during the year, of these four are in totally heathen communities; the greater part of them are small churches and school houses; when new work is begun in heathen villages, for which buildings are necessary, their cost must often be met by the mission, and when in Christian villages, the people find it exceedingly difficult to provide their own houses for worship or for schools. These buildings, indispensable as they are, and for which it is so difficult to obtain the needed funds, are mostly of the cheapest character, built of mud and thatched with grass; three years is the average length of their existence, and they are not calculated to give an impression of stability to the religion which is taught in them; if toward the erection of such buildings, the people can give but one-fourth, some idea of their poverty can be obtained, as well as the distance still intervening between the present state of things, and that much talked of haven, self-support! "The people are all poor, and always poor," says one who knows their condition well.

The most important building erected during the year is the new school house built by Mrs. Capron in the city of Madura. She thus speaks of it:—"A new building has been completed for the central school within the past year; this is the 15th year of the history of this school, and a suitable school room, in place of the cramped quarters hitherto rented, raised the attendance from 40 to 70 girls; there is now a room large enough to accommodate all the



schools for prize-givings, examinations and other gatherings.

The building together with the land cost 3600 rupees, of which 1500 rupees was given from the Otis legacy."

Mr. Tracy also reports that "the station boarding school building, long in a ruinous condition, has been thoroughly repaired, a large dining room added, and the whole substantially put in order; the cost of this much needed work has been met partly by a grant from the 'Otis legacy,' and partly from funds received as results grants, but mainly by funds contributed for the purpose by friends in America. The school is now commodious and substantial, calculated to meet the demands of the work for many years."

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## WORK FOR THE HINDOOS.

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THEIR CONDITION.—If cannot be said that the last five years have witnessed any striking change among the masses of the people; they are ready to hear the gospel and listen especially to lyrical preaching, and they buy books to a greater extent than formerly. The total book sales for 1872 were 460 rupees, while for 1882 they were 1532 rupees.

A great stimulus has been given to education; comparing the same two periods again—In 1872 the total number of scholars in our schools was 2178, in 1882 the total was 5087, of whom 3709 were from Hindoo and Roman Catholic families; the year 1881 is especially noticeable as witnessing a clear gain of nearly 1000 pupils.

The people are everywhere seeking education and urging the missionary to give it to them, "they believe that the only way to wealth and influence is through the school house, and although they are aware that the school house and the heathen temple cannot long stand side by side, yet they are willing to risk the temple and the idol for the sake of the school."

In the Periakulam station where there were formerly four schools, now there are 27; yet it is the opinion of

some that this desire for education has not reached the poorer or even the middle classes, fully.

If the people are less inclined to worship idols, it is not because they are more inclined to Christianity; education and civilization may have rendered the worship of stones ridiculous, but as Mrs. Capron remarks, "much of idolatry is so interwoven with the social life of the people, and with their national customs, that it will not be easy to recognize the loosening hold." Mr. J. S. Chandler says, "it is largely a ceremonial requiring outward conformity rather than inward belief, and whatever they may think, they will practise idolatry as long as they are bound by caste ties and national prejudices."

"I believe," writes another, "that idolatry would be very much weakened if the revenues of the temples were not secured to them by government."

Spiritual truth dawns slowly upon their minds, "indeed spirituality is too high a word to use of any heathen I have ever seen; many are moral men, some have theories of benevolence, but thoughts of food and raiment and chiefly of wealth occupy their minds. An appreciation of spiritual things comes to them only through familiarity with certain formulas of the simplest truth. How crude their ideas are is seen from their belief that sin is not a thing of the soul at all, nor of the mind, but as it were the wounds made upon the soul by its confinement in the body; the soul is to be made whole by being free from the constraint of the body, hence no need of a Redeemer."

Education and the entrance of new ideas, have shaken the old faith and scepticism is abroad,—the orthodox Hindoo still claims to believe in his ancient system and will not let go the religion revered by his fathers and dignified by tradition; he professes to believe in one God and will accept our Christ if we will accept his Rama! He is trying to change front without losing his foothold.

Higher education does not necessarily produce infidelity, yet in many cases it does, chiefly because it gives the power to examine the materialistic literature of England

and America; a Christian education is needed to counteract this pernicious reading.

ANGLO-VERNACULAR SCHOOLS.—One of the most hopeful departments of our work is the anglo-vernacular school; there are fourteen of these in the mission, and 898 boys are studying in them; these schools vary in their standards, some carry the pupil as high as matriculation, others only through the 5th standard. The sessions are opened and closed with devotional exercises and the Bible forms a part of the regular study; with two exceptions, one hour a day for five days in the week is given to this study, or in other words, these boys spend a total of 2070 hours or 86 days of 24 hours each every year, in the study of the Bible. This instruction is imparted by men who in return receive their's from the missionary; many of these teachers are so well acquainted with English that they are able to consult, with profit, valuable books of reference on the Bible, while those who do not understand English, study in the vernacular. These schools are supported in part by fees and results grants, and without the aid of the latter, could not be sustained.

SABBATH SCHOOLS.—Mr. Rendall has a Sunday school, composed of volunteers from his Anglo-Vernacular School. It is held in the school building and from 60 to 100 boys attend. Mr. Rendall, assisted by his daughter, conducts the exercises; the gospel of Mark has been studied through the year.

A Sunday school for Hindoos has also been opened in the Manamadura station; the singing of Christian lyrics, accompanied by a Mason and Hamlin portable organ, forms a prominent feature of the exercises, the Scriptures are studied and verses repeated; attendance about 50.

Dr. Chester reports a Sabbath school of 220 members, more than half of whom are Hindoos and Mohammedans; for many years the lessons have been drawn from the four gospels and book of Acts; this system of lessons has been gone through with five times; the object is to make these heathen boys familiar with the life of Christ.



Battalagundu has for sometime had an equally prosperous Sunday school for Hindoos and Mohammedans.

VILLAGE SCHOOLS.—The prosperity of old congregations, and the securing of new ones, in many instances depends on the keeping up of the village school; of these there are in our mission 155, attended by over 4000 children. They exist primarily for the Christian children but many heathen boys and girls from the lowest to the highest caste receive their early education in them.

As a rule these schools compete successfully with heathen schools of the same grade: here, as in the Anglo-Vernacular schools, daily instruction is given in the Bible, in some schools, one hour per day, in others, one-fourth of the whole session is devoted to this study.

Fifteen years ago it was not the custom to open schools in purely heathen villages, but now it is done to some extent, and the effect of such schools upon the heathenism by which these are surrounded, is evident. It illustrates the nature of Christianity as a refining and helpful religion, nor are direct results wanting. Mr. Rendall gives facts to show that in some cases children are led to become Christians and instances no less than four lads in the Madura station, now applicants for admission to the church from heathen and Roman Catholic families, who have been gained through impressions received in these day-schools; in some places the ignorance of the people is so great that a personal examination of the Bible would be impossible were it not for schools to teach the people to read.

Concerning the Periakulam station where these schools have been especially useful, Mr. Noyes says:—"They are a light in the surrounding darkness and most efficient preachers of the gospel, they have been one of the best ways for diffusing Christianity, where other means have failed."

Many obstacles oppose this most important work; the lower classes are not alive to the value of education, hence they will not compel their children to attend school; many of the parents are extremely poor and need their children's help in getting their daily bread—caste distinctions and

fear of Christianity are no trifling hindrances; good, reliable teachers, willing to take up work in remote and entirely heathen villages, are not easily found, nor does the mission command sufficient funds to warrant enlargement of this work! If those in America who contribute to our work, understood the vital relation of village schools to the conversion of souls, we should not be continually hampered as we are by lack of funds for this object; indeed the present number of schools could not be supported were it not for money obtained through results grants and school fees.

**HINDU GIRLS SCHOOLS.**—The condition of women in India and the work done for them are subjects constantly before the Christian public.

However much the Hindoo may believe in education for himself, he does not consider it necessary for his wife and daughter, although one of his revered poets was a woman and although he is aware that women in other lands, whose civilization he enjoys and whose power he admires, are educated and hence influential, yet he is doubtful—his fathers saw no necessity for this and who could be wiser than they, especially if he be a Brahmin! Caste prejudices, the condition of eastern society and the position of women in it, all are against this innovation; there is a prevailing idea also that learning unfits a woman for that which they consider her duty, and cannot possibly do her any good.

Notwithstanding the aid generously offered by Government and the labors of those interested in the work, indifference is the mildest term that can be used in regard to the attitude of the people toward female education.

While there are hundreds of heathen schools for boys in the district, scarcely any provision is made by the people themselves for the education of their daughters.

Hindoo girl's schools, were first opened in this mission about 15 years ago, and at present there are 16 of them, in which 667 girls are instructed by 30 teachers, all of whom are Christians: these schools receive the special attention of the missionary lady resident at the station, and in some cases are kept on the mission compound.

The Bible is used as a text book and many of the girls attend a Sabbath school also—in the Battalagundu station, the Sunday attendance exceeds that of the week.

Mrs. Capron speaks as follows of her work in Madura:—  
 “I have supervision of four schools with three masters and six school-mistresses: the number of pupils during the year has been 345 and the year closes with 226 names on our rolls. It gives an idea of the trial we have in the changes that occur in our schools, (mostly from removals) to notice that 69 girls, from the classes studying for the three standards during the year, have left us; 113 girls were prepared for the result’s grants examination in December.

“The master of the south-gate school furnishes the following illustration of the influence of the schools upon those who attend them; ‘there was a girl who had attended the school from its commencement but whose irregularity had prevented any attainment in scholarship; although shy and of violent disposition, there were good traits in her character. She was fond of coming to the school-mistress’ house and was observant of all that happened there; the forms of the religion in which she was brought up, interested her and she was inclined to ask many questions concerning them. Gradually her character changed and all that was unlovely in it passed away as dew before the sun. When she could no longer attend school, she gave much time to reading the life of Christ as contained in the gospels; having married and removed to a distant village, it gives us the greatest pleasure to hear of her being, as her husband told us, like a school-mistress, in her treatment of those about her and in her delight in reading to them from the Testament which she calls her treasure.’ ”

Mrs. Chester writes of her schools, as follows:—“The three girls’ schools in the town of Dindigul are still kept up, and are increasing in numbers and interest. The children of the Hindoo girls’ school have made good progress in the usual lessons of the school and show much more quickness and readiness in their studies than ever before. An old Brahmin has set up a school for Brahmin girls only,

at the end of the street on which our school is located, but as yet we have lost none from our school. When I asked some of them if they were going to attend it, all said no! in a most decided way. One dear child, whom I cannot help loving, said, as she ran her little hand over the sleeve of my dress. 'There is no lady there, and no sewing.' Oh, if the fathers and mothers of these dear children would only break away from their wretched heathenism, the children seem to be ready to love and serve the Saviour, who is ever ready to receive and bless the little ones."

**BIBLE WOMEN.**—Only six of our mission stations find employment for these workers.

In Palani, their work has been seriously hindered during the year.

Mrs. Herrick of Tirumangalam speaks thus of her work.

"There are not as many women of comparative leisure here, as in a larger place, still my Bible woman is invited and welcomed by all castes to their houses, and often meets companies of women who are engaged in some quiet work; her opportunities for reading and teaching seem limited only by her time and strength. She has visited 794 families during the year, and 1866 persons have listened to her instructions; fourteen different castes have furnished hearers.

"Tirumangalam is but eight miles from one of the most sacred places in the district; people of both sexes flock to the monthly feasts held there. Our Bible woman has improved these occasions by gathering the travellers under a tree by the way-side and reading to them from God's word; 180 persons have thus been reached. Seven women, having learned to read well, have passed from under her tuition. In four houses, she is asked to pray, and four women offer prayer themselves to the true God. She has confidence in the sincerity of some who dare not confess Christianity before their relations, thus furnishing fresh proof of the ignorance and degradation of Hindoo females. They can only be truly elevated by the light of a pure and holy religion such as we seek through one of their own country-women to offer them, but which they are not at liberty openly to accept."



Mrs. Capron writes as follows concerning her work among the women in the city of Madura:—"There are eight Bible women employed in the city of Madura; their work consists (in part) in teaching women in their houses to read, in order that they may read the Bible; we never go to such houses, but receive constant applications for pupils. By constant communication with them and by written reports of their work, I keep informed of its progress and of their faithfulness in it.

"The Bible women all study regular lessons in the Bible, and on the Sabbath have a special exposition of such portions of God's word as shall be used for teaching during the week, or as shall act as an inspiration to better service on their part. We must ourselves be what we wish our helpers to be; they must find in us the stimulus of our own steadfastness in all holy living, and they must also recognize in our knowledge of the word of God, which is always with power, that we are being continually taught by the Holy Ghost.

"The number of women under instruction in the city of Madura at the beginning of the year, was 364. During the year there have been 632 names on our lists and the year closes with 466; there have been five deaths. Of those who have left, 61 have learned to read the Bible and this single fact is an incentive to do our best in teaching all to learn to read, while we have them with us; the number of listeners to Bible readings is 17,070. Renewed effort has been made to read the Bible in houses where we have no one under instruction. The number of such houses is 352 and some of these have been visited again and again; the welcome received at all the homes of these dear women and the affection in many instances shown to the Bible women deserve grateful mention."

**MEDICAL WORK.**—Of the Medical work of the mission for the year under review Dr. Chester writes as follows:—"We have the pleasure, this year, of reporting not only the work of the Madura and Dindigul Dispensaries, but of eleven other Branch Dispensaries, in our Madura district;

which are either at towns where a missionary family resides or where mission agents or native Christians are living. Of these thirteen dispensaries the mission is responsible for the support of but one, the mission dispensary at Madura, and even to this the Madura Municipality has very kindly continued the annual grant of Rs. 300, for another year.

"The total number of new cases treated in these thirteen dispensaries, during the year, is 64,054. To the Dindigul Dispensary patients have come from 502 villages and to the Madura Dispensary from 234.

"Trained native nurses, with a diploma, are attached to six of these dispensaries and have had a total of 126 special cases. Forty-six of these were in Dindigul. These women also assist in the care of women and children coming to the dispensaries for treatment. In the Madura mission dispensary Mrs. Capron has continued to give kind and efficient assistance in the care of women and children coming to the dispensary. And in my absence from Madura she has had a watchful eye upon the general work of the dispensary. The hospital assistants are most grateful to her for many an act of kindness shown to them. The native nurse with a diploma, under her care, has been of the greatest service to our native Christian families living near the dispensary.

"Cholera has prevailed in the Madura district for two-thirds of the year and cases have been treated by the hospital assistants of each one of the thirteen dispensaries. At Dindigul there have been less than half a dozen cases, and these, in each instance, persons coming from places where cholera has been prevailing. The disease has been most severe in Periakulam, Palani, Tirupattur, Kamuthi, Bodinaikanur and Vedasanthur. Cholera pills made up from a prescription which has in previous years been found very efficacious, have been made up and distributed by thousands, from the Dindigul and Madura dispensaries. These pills have been well tested in the dispensaries located at places mentioned above.

"The Local Fund Board's Medical School at Dindigul

sent up, in June, to the examination of the Madras Medical College nine students of the third class hospital assistant grade, of which number seven passed. The examination, which continued through three days, was a severe one. Forty-eight candidates were presented for the examination, and Dindigul students were second and fifth in the list of those who passed. These passed Dindigul students are now attached to Civil hospitals at Trichinopoly, Tanjore and Madura, but will be employed in July 1883 to take charge of Local Fund Branch dispensaries. As funds in the budget for 1883—84 would not permit of the opening of seven new L. F. dispensaries in the Madura and Dindigul circles, Government has sanctioned the proposal of the Madura L. F. Boards to employ some of the Dindigul men who passed last June, at Madras, to act as Village Sanitary Inspectors, on the same pay as those employed in the L. F. Branch dispensaries. Dr. Furnell, Madras Sanitary Commissioner, most kindly sent to the Revenue Board his hearty approval of this measure. It must be, for a time, tentative, but I believe that it will prove a great success, and that most important advantages will result from the trial. Certainly if an ounce of prevention is worth a pound of cure, it will be vastly cheaper for the L. F. Boards, to pay for the support of these young men, whose sole work will be to attempt to improve the supply of good drinking water, in all the villages, and bring these villages under the best sanitary condition, than to supply cholera pills, chlorodyne, pill distributors and disinfectants, after cholera has broken out in the district.

“The medical work at Pasumalai has been attended to no less faithfully, this year, by Rev. S. Mathuranayagam, than in previous years. As the number of resident students connected with the Pasumalai College has been larger, this year, than ever before, the medical work in the Dispensary has been much increased. In one outbreak of fever, when many were sick, at Pasumalai, the very kind and untiring efforts of Mathuranayagam were most successful. And of his labors for the entire year the residents at Pasumalai speak most gratefully.

"In the case of each one of the L. F. Hospital assistants, in charge of L. F. Branch dispensaries in towns where a missionary resides, I have had frequent testimony from the missionaries of the good work these young men are doing, not alone for our Native Christians but for the whole community. For the kindness our Mission families have shown to them, especially at times when some have been sick or in trouble, I feel most grateful.

"I render my sincere thanks to the Municipal Commissioners of Madura for their kind grant of Rs. 300 to the Madura mission dispensary. I also as sincerely thank kind friends among the civilians, and natives, who have made such generous donations to the Dindigul dispensary. An abstract return showing the number and kind of cases treated at the Madura mission and Dindigul dispensaries during 1882 will be given in the appendix.

"I take this occasion to speak in warm commendation of Mr. R. P. Vethakannu and his assistant Mr. S. G. Tangam connected with the Dindigul dispensary, of Mr. S. V. Perianayagam, connected with the Madura mission dispensary and of Mr. V. Kandasami, my assistant in the superintendence of the Local Fund Branch dispensaries, for the faithful and good work they have done, through the year. Without their hearty co-operation and zealous service it would have been impossible for me to have shown such good results the present year. And of Mr. Jones, my assistant in the Dindigul Medical School, I can only speak in terms of the highest praise. His efforts for the medical students, and his excellent plan of instruction did very much to secure the good results at the last examination at Madras. Our native assistant in the medical school, Mr. Solamalai, has also done excellent work.

"Our motto in the medical work of the Madura mission is onward and onward we mean it shall be, not satisfied with the work of any one year, but meaning to do more and better the next. In the spiritual part of this great and increasingly important work, we look to the hearty support of all the missionaries and native helpers in our Madura mission."



ORPHANAGES.—There are two orphanages maintained in the mission, one at Pasumalai, another at Palani.

Mrs. Washburn thus reports her work at Pasumalai:—"In looking over the orphanage for the year just closed we find less changes to record than in any previous year. There has been no sickness worth speaking of. This is a cause for thankfulness when we remember how slight a hold these children had upon life when they came to us, and that many of the sufferers in the famine seem to have far less ability to endure hardship, or even ordinary labor and exposure. We have been gratified in seeing their desire to do right and their faithfulness in things great and small connected with their every day life, and also the interest manifested by the larger ones in selling books at the feasts. One of the boys has this year finished a substantial education and has taken up a trade, one who had received the prize for the highest marks in the Bible Union examination for the previous two years has this year taken the second prize while another of our boys received the first prize. This result is creditable to them and to the Tirumangalam school where they studied. These and two others are in the class admitted to the Seminary in January. Again we acknowledge with gratitude the donations from the Friendless Children's Aid Fund and from friends which have enabled us to minister to the necessities of these fatherless and motherless ones."

Mrs. Chandler sends the following account of the Palani orphanage:—"Since September 1877 we have had the care of orphans; during this period between three and four hundred children have found a home with us. After the famine many were returned to their friends, many wandered off not liking our regular life here—many died; we have laid away 75 in our little grave yard, there to await the day when 'He cometh to make up His jewels.'

"We have now 40 girls and 23 boys in the orphanage; of these most of the girls are connected with the station girls boarding school, and 7 of the boys are in the Battalagundu boy's school; in scholarship and standing they compare

most favorably with the children of Christians in the same classes.

“Two of our boys and one girl have been sent to gain their living with missionaries of other stations—two girls have been transferred to another station school, one has attended the Madura Normal School the past year, and two more will go next year, to fit themselves for teachers.

“Five have been married to respectable Christian men in other stations; fourteen have united with the church here, and others have united with the church in the various stations to which they have been transferred.

“Some of these dear girls have been greatly tempted by their heathen relatives secretly urging them to return to heathenism, but by God’s grace they have stood firm for Christ; to Him be all the praise! we thank God that he has given us these children to train for Him; and we desire to thank our many friends in India and the United States for their donations of money, clothing, dolls, etc. Could they see how these dear little ones enjoy their gifts, they would feel more than repaid. Dear friends your help and your prayers are needed to enable us to educate these children for the Master’s service.”

ITINERACY.—Thirty-four itineracies have been conducted this year, and 2,650 villages visited; 12,500 people have listened to preaching and about 100 rupees worth of books, mostly Bibles, have been sold.

The itineracy is especially useful in showing various needs of the work; it impresses us with the greatness of the work we have to do, the ignorance of the people, their low condition and the terrible nature of the heathenism by which they are bound. We are reminded of the thorough, systematic labors, necessary to make the gospel known to the masses of the people—such labors as will, to use Mr. Herrick’s words—“with the promised aid of the Holy Spirit, and the promised presence of Christ, bring these people in large numbers into the fold of Christ, and that without long delay.”

These journeys through the outlying villages, reveal

another fact, which, in view of threatened retrenchment by our Home Committee, is well nigh appalling—it reveals “the meagerness of the outward means with which we cope with heathenism.” More missionaries, more catechists, more schools, and hence more funds are needed.

**NATIVE EVANGELICAL SOCIETY.**—This society was founded in October 1853 by the churches of the Madura mission; at the suggestion of Pastor Barnes, who had first got the idea from the Hawaiian and Jaffna evangelical societies. It was started for the purpose of undertaking evangelistic work in outlying portions of our mission field. But in September 1858, when it was found that the original object was not practicable, it undertook to aid churches which of themselves were unable to support their own pastors. Its funds have always been raised by voluntary contributions and during the past year, it has supported seven churches and is now free from debt. “The churches have been the centres of great influence and have created large congregations of such as shall listen to the word of life.”

**STATION MISSIONARY SOCIETIES.**—In several of the stations there are societies among the mission helpers and native Christians, having for their object, the promotion of various forms of “home missionary work.”

Battalagundu has two such (societies), and Manamadura, Tirupuvanam, Mandapasalai and Tirumangalam, one each.

The Battalagundu Evangelical Society supports an evangelist, in a remote village, and has during the year built a house suitable for a home for the catechist and for a place of worship; it has raised and spent Rs. 80 during the year.

The Battalagundu Bible Society raises money for Bible distribution among the poor, and to use as prizes for repeating Bible verses.

The Tirumangalam society raises funds for church repair and for the care of burying places; 80 rupees was the total amount of its collections for last year.

The Tirupuvanam station society endeavors to raise the whole wages of a catechist for work among the heathen, in remote villages.

The Manamadura Missionary society has supported one evangelist during the year, and rendered assistance to another.

**STREET PREACHING.**—In addition to the routine of labor carried on in every station, efforts are made to place the truth before large masses of people who may not be reached by ordinary means. The Itineracy is one of such efforts, street preaching another; a company of people ready to listen can be gathered in any village; sometimes they are inclined to argue or find objections. Not long since a blind boy was brought into one of these gatherings, and the missionary was asked to restore his sight in order to attest the truth of the gospel preached.

Some missionaries are in the habit of paying frequent visits to the town near which the mission bungalow is situated, and engaging in personal conversation with people in the streets and public places.

Various appliances have recently been brought to the aid of this branch of the work. The exhibition of pictures by means of the Sciopticon is an easy way of attracting and instructing the people.

**SCIOPTICONS.**—At the last annual meeting in Madura, this was used most successfully. The meeting is thus described by Mr. Tracy:—Recently “I have used on the itineracy and on my tours one of Marcy’s Sciopticons. In Madura at the annual meeting with mission helpers, one evening was spent in conducting open-air Gospel services in which the use of the sciopticon combined with the singing of lyrics and an accompaniment on one of Mason and Hamlin’s Portable organs was tried. The place selected for the service was the open space in front of the East Gate Church. A choir of native singers had been selected and choice made before hand of appropriate lyrics. Several of the pastors and catechists were appointed to make addresses. A curtain raised several feet from the ground enabled a large number to see the pictures even from a considerable distance. A temporary platform had been made for the sciopticon and another for the singers and preachers by



using native ox-carts from which the upper part or covering had been removed. The pictures thrown upon the screen were photographic and colored views illustrative of events in the Savior's life, or of places where his mighty works were done. As one after another of the pictures was shown, some lyric was sung, and immediately followed by a brief and earnest address. Sin, the need of a Redeemer, the story of Christ's life, His miracles as attesting His divine mission and authority, His teaching, His death and resurrection; His love, and similar topics were presented.

"Passing in and out among the audience were persons delegated to offer for sale various tracts and books, especially the lyrical tracts from which the lyrics then being sung were taken. A large number of persons gathered to listen, and though the service continued through an hour and a half very few went away till it was over. The truth was preached under favorable circumstances. The hearers were pleased and their attention secured by the pictures and singing, and being so held they were less disposed to cavil and oppose than they often are. At all events the seed was sown, and it may be hoped that it will in due time spring up."

BOOKS, TRACTS, &c.—The increased sale of books during the past few years indicates that the Tamil reading public is growing larger. In 1872 the total sale of books amounted to 460 rupees, four years later it had reached 1,201 rupees; the famine brought it down to 800 rupees in 1877 and 778 rupees in 1879; for the last three years the scale has been rising; in 1881, the amount realized was 1,156 rupees, while during the year now closing, 1,532 rupees worth of books have been disposed of.

It is said that in 1865 there were 1755 different works in Tamil, on Theology, Natural science, Poetry, besides Dramatic works; since that date the number of books must have largely increased. Still, many of these books are not popular or saleable; the cry is new books, illustrated books of poetry, &c., many school books have been sold during the



past year; 20 copies of a new life of Christ compiled from the gospels have been sold in one station.

Certain books in Tamil for helpers are needed—Bible histories and helps to the study of the Bible; many helpers also might be greatly benefitted by epitomes of general history, such as the many excellent ones to be found in English, for as a rule, they are sadly deficient in this branch. To those having facility in it, this field offers an attractive and exceedingly useful sphere of labor.

**MUSIC.**—Mr. John S. Chandler writes as follows concerning this form of work, the influence of which is constantly increasing:—"The Tamil people love music, they sing from childhood, they sing their lessons, they wail out their laments in times of bereavement, they encourage each other when in common they are engaged in monotonous forms of labor; the rowing of a boat, the jogging of the bearers of palanquins, the pounding of mortar, the tedious driving of oxen are all accompanied by song to sustain their spirits. They love to listen to the singing of their standard books; a wealthy man will often hire a singer to render them in his house and will sit up far into every night until the whole of a book be performed. Two or three will often sit upon a piazza night after night and sing to a scattered audience of one or two men in front and a few men and women scattered behind posts and door-ways.

"This taste of the people can be turned to good account and something has been done by our concerts. By their influence Christian tunes are heard at weddings even of the heathen, and heathen boys and men sing Christian songs on the highways. Many evening meetings for singing have been held in different villages and they draw the people. The heathen tunes are some of them very sweet and have been adopted with much profit by our Christian singers. Many parents now want their children to learn to sing. In order not only to please but also to win the hearers at our concerts a musical exercise adapted to preaching at intervals was prepared and rendered at our last annual meeting. The subject chosen was the "Passion of our Lord;"

the audience was good and the exercise well rendered; but greater ability on the part of speakers, longer preparation on the part of the singers and more of the purely Tamil sort of instrumental music are necessary to make this thoroughly popular. It is an effort in the line of taking advantage of the tastes of the people. One peculiarity is that the central thought of the whole exercise is repeated so often that no hearer can possibly fail to have it impressed upon him. For instance, the children's choir sung repeatedly:—'Christ Jesus died, O sinner, hear, Jesus died for thee.' And a few days after a Bible woman about her work overheard a heathen singing the same in the street. This effort was only a beginning, but we believe it can be used with much effect in a more perfect form."

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## CONCLUSION.

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It may be truly said that the year just closed has been a progressive one in our mission history. A complete analysis of its report might be expressed in one word, progress—and such a progress as will, we trust, be followed by no retrogression. This has been due in part to the fact that all our stations have been occupied, and that we have had a body of native helpers, fairly strong in numbers and in ability; discouragements there are, and always will be as long as human nature continues to be what it is. Discouragements, however, are but temporary; progress is possible in spite of them.

To say that Christianity had gained a foot hold in Asia would be to make a very moderate statement—there can be no more doubt of its presence than of its purpose. There were at the opening of 1882, in India, Burmah, and Ceylon, 716 mission stations, 4,538 churches, 528,590 native Christians, and 145,097 communicants; the total amount of contribution for the year 1881 alone amounted to 228,517 rupees. The ratio of increase of native Christians in India alone, between 1871 and 1881 has been 86 per cent.

From these larger figures let us glance at our own humbler record:—The gain in church-membership during the past five years, has been 908, in number of children studying in our schools, 2,563, and in benevolent contributions 2,559 rupees. Figures, however, express but a portion of the truth, we may read between these lines of statistics, which record the advancing steps of a generation out of the bondage of error into the liberty of truth, and see Christianity gathering to herself materials and tracing out the first faint lines of her far reaching design—with silent power she grasps the great moving forces of society—her fingers are upon the keys of human thought and action, the touch of a master, is her's. We wait with no uncertain mind, the full and perfect harmony.

Yet to declare that Christianity had *fully begun* her work in India, would be to do her injustice—her history teaches us better. This people still “see through a glass, darkly—” they have as yet no conception of their great need of Christianity nor of its power to make them nobler in character and more prosperous and happy in their daily life.

The work of Christian missions in any land must be one of faith and courage, “the weapons of our warfare are not carnal.” By the preached word, by the school house, by the purifying, uplifting power of sacred song, the missionary seeks to accomplish his errand.

Yet “it is not by might, nor by power, but by my Spirit, saith the Lord of Hosts.”

The statement is often made at home through the papers and in public meetings, that the heathen are casting away their idols, are hungry for the truth, and that the work of foreign missions is well nigh done. The Christian missionary, however high his courage, cannot always accept such statements, for he realizes that heathen institutions and customs do not so readily give place to those of Christianity, and that the patient work of years and of generations cannot be done in a day. He is in the presence of vast systems of error as strong as they are ancient Disintegrating, surely they are—but slowly!

Human nature any where warped and degraded by centuries of idolatry is not eager for the truth; the missionary finds himself in the midst of thousands who are not hungry for any thing which combats their evil passions and demands such a radical change as does Christianity—of its power to produce such a change he has knowledge, and although the dawning Christian civilization exists in perfect form in his faith only, yet by the light of such a knowledge and the power of such a faith, he lays, as best he can, “the foundation, than which none other can be laid”—“Jesus Christ, the same, yesterday, to-day and forever.”

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## APPENDIX.

### Extracts from Pastors' Reports.

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Report of Pastor Devasagayam of the Battalagundu station:—  
“Although a few who were originally received into this church have been drawn back to heathenism by the craft of their relatives, they have not returned to their former devil worship, but are still favorably inclined to Christianity.

“I rejoice to see that the majority of the church-members are gaining strength, thus I am incited to diligence in my work.

“As the rootlets of the banyan descend and support the tree, so the children of this church, both large and small are fitting themselves for usefulness, by studying in Battalagundu, Dindigul and other schools in our Mission.

“The kind assistance of the American Board, has enabled us, together with the small contributions of the people, to begin the erection of a new church. The number of church-members who will be ready to enter this new building is 60; the number of baptized children is 61; there are 27 children who can read.

“Besides this an old woman, a Roman Catholic, who for a long time had treated with scorn her son because he had become a Protestant, recently took off her sacred badge and charm, and threw them down vehemently; when I saw this woman, I said to her, ‘is Jesus sufficient for you?’ She said, ‘sir, He is entirely sufficient,’ and she remains content.”

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Report of Pastor Clark of the Dindigul station:—The Christians connected with this church are living in seven different villages, within five miles of each other. The people of the congregations study as usual every month, the Apostles Creed, Ten Commandments, Life of Christ, Way of Salvation, the Parables, Miracles of Christ, together with special stories from the Old and New Testaments.

“One young man married a girl from Mrs. Chester's Girl's School; after her marriage she taught her husband to read and persuaded him to have family prayers; three families, who have been neglecting this duty, have followed her example.



"The church has paid a portion of my salary and something toward the repair of the church building.

"I have in my district, three educated Hindoos, who read the Bible and often seek an explanation of the points they do not understand; this is a hopeful sign."

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Report of Pastor Colton of the Dindigul station:—"Besides my morning and evening rounds to visit the Christian families in the town, I have a set time to go through the streets to converse with the people and to distribute tracts and papers to educated Hindoos. On a certain occasion when I was conversing with some ten persons in the house of a heathen friend, an elderly Brahmin in the company mentioned before all that he had read several portions of the Old and New Testaments and had become convinced that the Bible must be the true revelation from God, and that he had no scruples whatever in recommending it to his countrymen.

"At another time a company of Brahmins invited me to their house and we conversed for nearly two hours discussing freely about the characteristics of the true Incarnation; I had the privilege of quoting some of the arguments given by Mr. Cook in his lectures on the Atonement. One of the pleasantest features of the past year is that several of the helpers in this large station have agreed to make 'Christ and His salvation' the prominent subject matter of their preaching.

"Through the efforts put forth in the dispensary work, the medical classes, the schools, both week day and Sunday, and in the village congregations, prejudices and opposition are being removed, and free access is given by the people to the helpers, whether they go about singly or in companies, as on the itineracy.

"A certain high-caste man who had brought his brother to the dispensary for treatment having had ample occasion to hear the gospel became so convinced of the truth of Christianity that he is no more an idolater; when he came to Dindigul on his own business some weeks ago, he attended morning and evening prayers and the Sunday services. Among other things he mentioned that in spite of the opposition from his relatives, he continues to worship the true God.

"A small congregation has been newly formed in a village among the thief caste people, through the efforts of one of their

own relatives who was converted two years before; we hope that this band of inquirers may prove a nucleus about which other new congregations may be gathered.

“Thirteen have united with the church by profession during the past year, seven of whom are students from the C. V. E. S. Institution and two from Mrs. Chester’s Girl’s School.

“It is worthy of mention that the congregation have contributed Rs. 14-0-0 this year, towards the Madras Bible and Tract Societies. We pray earnestly for the baptism of the Spirit in this station and in all the other stations.”

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Report of Pastor Cornelius of the Madura station:—“This congregation has been more attentive and more regular in their attendance and many are undoubtedly growing in grace and in the knowledge of their blessed Redeemer; some of the church-members are becoming more interested in the conversion of their heathen relatives and neighbors. The congregation numbers 360, of whom 220 are able to read.

“Religious services and prayer meetings are conducted regularly as usual, and assistance is rendered in these meetings by some of the church-members.

“Tracts have been distributed as usual in the mission hospital, government offices, in the streets, etc., and the people are always ready to listen to the truth.

“Two heathen friends have begged that I would pray for them; one, for his son dying of cholera, another, for his own recovery from disease; the latter while kneeling with me added, ‘your prayers will certainly be heard.’”

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Report of Pastor Christian of the Mandapasalai station:—“I thank God for the great mercies he has bestowed on this congregation, during the past year; the Christian people have made advancement in the knowledge of the Bible, and very often go among the heathen and preach the gospel with great earnestness. Some of our church-members hold family and public meetings.

“The heathen do not oppose our preaching as they did in former times; they are always in favor of our religion and acknowledge that their way is a false one, but they keep on in it, simply for the sake of old time customs.

"A few days ago some shoe-makers came to me and said firmly that they would embrace Christianity. I hope the Lord will bring them into his flock.

"The Christians have given by degrees the whole sum they promised toward the support of their pastor; they show much desire to give for the Lord's purposes, but their hands are shut up by their poverty."

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Report of Pastor Isaac of the Periakulam station:—"Fourteen Roman Catholic and 43 heathen families containing 188 souls have joined the congregation under my charge, during the year. Among those received to the church is a Brahmin whose conversion is remarkable. He is about thirty years of age and has for the last four years supported himself by teaching an independent school in a Roman Catholic village. Several years ago he renounced heathenism and joined the Romanists. Three years ago while we were laboring in his village on the itineracy we had conversation with him on the subject of religion since that time he had frequent intercourse with us, attending our church, reading the New Testament and other books which we have given him until his eyes were opened to the truth. His wife and his Roman Catholic friends did their utmost to turn him from his purpose but he continued firm and came forward and professed his faith and received baptism in our quarterly meeting when the missionary and all the Christians from the churches in the vicinity were present. He has suffered some persecution but thus far has continued steadfast and faithful.

"Another noted case is that of an elderly man in good circumstances from the Shanar Caste. He had been in heathenism a polygamist. He became interested in Christianity through the influence of a Christian neighbor, attended our church and himself and both his wives became converts. They all applied for baptism and admission to the church, but I was obliged to refuse them on the ground that polygamy is inconsistent with Christianity. They have continued under our instructions for two years waiting for admission to the church. Finally an arrangement was made to put away the second wife, she cheerfully consented on condition that her husband would provide for her support. Having made this arrangement they applied again for admission and were baptized with their two children at another quarterly meeting at which the missionary was present.

"I have been on two itineracies among the heathen and have preached to more than 17,000 people in 135 villages. We everywhere met with a kind reception and I have been encouraged to observe that great interest has been awakened in the minds of thousands of heathens."

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Report of Pastor Williams of Periakulam station:—"Two remarkable cases of conversion have taken place in the villages in which I labor. One of them, a Carpenter. He has a good knowledge of heathen Sastras and Puranas and is a very intelligent man. In conversations with the catechist and myself he was accustomed to contend earnestly for the heathen system but by the study of the Christian Scriptures and other books sold to him by the catechist he became a convert to Christianity and was baptized by me and received to the church on the 4th of June last. He continues to conduct himself as a true Christian and is not ashamed to proclaim privately and publicly the truth as it is in Jesus, endeavouring to bring his relatives and others to the new faith which he has sincerely embraced. The other convert is a Naik of a high family living in one of our Christian villages, where hundreds of his relatives also reside who have from time to time listened to the preaching of the gospel during the last six years. This man is not educated but is a well to do farmer and intelligent and influential. He has become convinced of the truth of Christianity and himself and his whole family consisting of four persons have joined our congregation and have placed themselves under our instruction. They attended regularly the Sabbath services and other meetings and shew a great wish to be instructed more and more about Jesus Christ as the only Savior. I have good hope that our Lord will bless our work regarding this family and that they may soon be admitted to the communion."

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Report of Pastor Barnes of the Pasumalai station:—"I have the pleasure to report progress both in the church and congregation of Pasumalai. There are 293 adherents living in four villages belonging to the Pasumalai station, or 43 more than last year and 12 more communicants than then. Of the 16 persons received to the church on profession of their faith, 11 were from Christian families. The five from heathen families were baptized when admitted to the church. The Sunday school has been held



regularly and with the end of the year the historical part of the Bible was finished. The people have contributed fairly for local purposes and the Evangelical Society by subscription, donations, thank offerings and rice handfuls. They have also cheerfully subscribed for the Jubilee Fund. The young men of the catechist class and others led by Mr. Mathuranayagam have done efficient work in the heathen festivals of this neighborhood, by giving and selling Scripture portions and tracts and by preaching the word of God to many thousands.

“Much attention has been paid to the preparation of the candidates for admission to church. Aside from the question whether any one was truly converted, each was expected to know and understand the contents of the *Church Manual*, in addition to repeating the Ten Commandments, the Lord’s Prayer and Apostles’ Creed. The Principal of the college has always showed a marked attention to the religious conduct of the young people under his charge.

“On Sunday, at the close of the morning service, he usually conducts a Bible exercise in which all the teachers and students are present; and at the close of the Sunday school in the afternoon he walks with them direct from the church to the College Hall, where all standing, prayer is offered tracts are distributed after which the young men dividing in small parties go to designated places to do gospel work. Three parties go to hold service with congregations. On Sunday evening the Principal holds meetings with the school at his bungalow. Mrs. Washburn also has been doing a good deal for the women and children. Every Wednesday afternoon a prayer meeting is held with the women alone.”

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Report of Pastor Seymour of the Periakulam station:—“I am happy to report that my people generally show a great desire to attend our regular meetings to learn Scripture lessons and to read the Bible in their homes. They are firm in their adhesion to Christianity and faithful in religious duty. Their poverty is a hindrance to their growth in knowledge and also to a strict observance of the Sabbath since many are servants of heathen masters.

“Seventeen families, in all 50 souls, have renounced heathenism and joined one of the congregations under my care during the year. Though they have been persecuted in various ways and



put to great trouble and annoyance by the Zemindar of the village, they have stood firm. Fifteen persons have been added to the two churches. One of these was before conversion a heathen priest to a devil temple. In their festivals this man had the habit of putting his hands into the fire, beating himself with whips, cutting himself with a knife and running from street to street of the village, drinking bitter and disagreeable mixtures. When this man first joined our congregation and began with his family to attend our Sabbath services he took all his instruments and garments connected with devil worship, carried them outside the village and burnt them proclaiming before the people 'O! devil, I am no longer your priest nor servant but I am a servant and child of the one true God, who has given his son as a sacrifice for my great and many sins'—after which he came to the church and engaged in prayer. Both he and his wife are true and firm Christians and let their light shine in their village, preaching the gospel and living it before their neighbors.

"That woman once said to me, 'Sir, I am greatly indebted to you for showing us this good way giving us the true treasure of the Holy Bible which tells of my beloved Savior Jesus Christ.'

"One high caste young man who became interested in Christianity by attending one of our 'Night Schools' was sent to the Battalagundu boarding school by Mr. Noyes, where he was received to the church. After studying there a few years he came back to his village and established an independent school. This year he received Rs. 110 as a grant by results and out of that he brought Rs. 13 and placed them in my hands saying 'This is the Lord's portion, a thank offering for his blessing on my labors.'"

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Report of Pastor Thomas of the Mandapasalai station:—"During this year, the Lord has protected our church and has blessed our work. Additions had been made to the church both by confession and by letter. My wife has sometimes gone with me to the villages and worked among the women. We have not worked in vain. The Lord has heard our prayer. Some instances of fidelity to Christ have filled our hearts with joy.

"A Christian woman suffering from what was thought to be an incurable disease and who was not able to walk to attend the church services, was told by her heathen relatives that the disease

was of the devil and advised to consult a soothsayer; but she would not even listen to their counsel. We prayed to God and her difficulty was removed and she is growing stronger and comes regularly to all the meetings. This has astonished the heathen and increased the faith of the Christians in prayer.

"The relatives of a girl who was at the Mandapasalai boarding school tried to lead her to marry a heathen and walk in their sinful ways, she would not consent, but preached Christianity to them both by her words and acts. She sought the aid of the Lord. He granted her one of his servants for her bridegroom. After her marriage, her grandfather bought five Bibles and gave them to her heathen relatives. For thus endeavouring to spread Christianity, he is persecuted.

"The congregation gladly contribute money towards the support of their pastor.

"At the beginning of the year with the assistance of six catechists, ten days itineracy was accomplished, 75 villages visited, 4561 heathen preached to and 572 religious books sold.

"We have reason to think that some were converted through this itineracy, The heathen eagerly listened to our words and seemed to respect Christianity. The heathen sometimes give towards pastor's support and join us in Christmas and New-Years day festivals. Thus the Lord is working in my parish both among the Christians in making their faith firmer and producing in the heathen a desire to join us.

"For the last three months I have been absent from my people and according to the request of Mr. Jones, I have been doing an evangelistic work in a purely heathen place, and with the aid of four catechists, have visited 274 villages, preached to 13,920 people, distributed 1,117 tracts and sold 705 books. I am doing this work with great joy and hope."

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Abstract return shewing the number of cases treated in the Madura Mission and Dindigul Dispensaries during the year 1882.

	MADURA.	DINDIGUL.
Total of New and Old Cases ...	23,239	23,676
New Cases ... ..	13,741	8,205
Old Cases ... ..	9,498	20,471
In-patients ... ..	377	198
Medical ... ..	5,417	4,540
Surgical ... ..	6,922	2,073
Medical and Surgical. ... ..	1,402	1,012
Europeans ... ..	112	7
East Indians ... ..	378	150
Native Christians ... ..	4,124	2,843
Mohammedans ... ..	2,624	622
Hindus ... ..	6,503	4,583
Under 6 years of age—(males) ...	1,054	1,075
"    "    "    —(females) ...	648	746
Between 6 and 21—(males) ...	4,121	1,598
"    "    —(females) ...	904	1,025
Over 21—(males) ... ..	5,539	2,464
"    —(females) ... ..	1,475	1,297
Villages from which patients have come ... ..	234	502
Vaccination Cases ... ..	...	380

# TABLES.

No. I.

## Statistics of Congregations.

NAME OF STATION.	When first occupied.	NATIVE AGENCY.				Villages in which are Christians.	Congregations.	Men.	Women.	Children.	Total.	Gain, or Loss.	Births.	Deaths.	Marriages.	Average Sabbath Atten- dance.	Sabbath Schools.	Sabbath School Atten- dance.	Men able to read.	Women do.	Children do.	AMOUNT RAISED BY CONGREGATIONS.									
		Ordnained.	Catechists.	Teachers.	Bible Women.																	Total.	Station Purposes.	Other Purposes.	Rs.	A.	P.	Rs.	A.	P.	TOTAL.
Madura .....	1834	2	13	36	..	51	23	15	282	305	385	972	5	31	22	14	711	14	480	216	168	173	1083	6	6	134	9	0	1217	15	6
Dindigul .....	1835	3	18	50	1	72	51	28	481	412	679	1572	83	61	16	10	998	1	210	252	86	135	458	6	11	289	8	1	747	15	0
Tirumangalam .....	1838	1	18	17	1	37	52	26	390	351	558	1299	-64	45	31	17	863	5	233	215	65	123	428	11	2	88	10	0	517	5	2
Tirupuvanam .....	1839	...	8	9	..	17	16	11	113	152	190	455	...	16	5	3	294	1	90	32	27	74	105	5	5	104	8	0	209	13	5
Pasumalai .....	1845	3	3	11	..	17	4	3	172	38	83	293	43	8	3	1	165	2	150	141	18	15	145	0	0	110	0	0	255	0	0
Periakulam ...	1848	3	25	22	..	50	45	38	632	742	1282	2656	122	83	71	28	1840	26	640	236	77	204	705	6	2	167	0	0	872	6	2
Mandapasaalai .....	1850	3	26	25	..	54	100	54	737	707	878	2322	-41	82	32	18	1435	2	125	276	80	123	784	2	11	0	0	0	784	2	11
Battalagundu .....	1857	1	11	16	4	32	34	17	180	222	395	797	-43	16	5	9	435	18	416	90	45	92	204	6	4	99	8	4	363	14	8
Méltur .....	1857	...	5	12	..	17	11	6	39	42	68	149	22	6	1	1	89	8	82	29	17	21	109	12	2	28	8	4	138	4	6
Palani .....	1862	1	9	26	1	37	17	12	139	165	388	692	17	17	10	6	454	11	444	57	44	147	124	7	7	69	10	8	194	2	3
Manamadura .....	1864	...	13	13	2	28	20	15	104	125	193	422	85	12	8	2	318	4	150	49	34	53	200	9	7	68	1	11	268	11	6
Total...	...	17	149	237	9	412	373	225	3269	3261	5099	11629	229	377	204	109	8602	92	3020	1593	661	1160	4409	10	9	1160	0	4	5569	11	1

No. II. *Statistics of Churches.*[illegible]



# No. III. Evangelical Statistics.

NAME OF STATION.	ITINERACY.					BIBLE WOMEN.					BOOK DISTRIBUTION.																		
	Number of Itineracies	Encampments.	Missionaries.	Helpers.	Days Labor of Missionary	Do. do. Helpers.	Days of Encampment.	Villages visited.	Hearers.	Bible Women.	Persons under Instruc- tion.	Do. received this year.	Houses visited.	Hearers.	Bibles sold and given.				Tracts.	School and other Books.	Received for Tracts and Books.	Total of Receipts.							
															Testaments do. do.	Scripture Portions do.	Received for Bibles and Portions.												
																Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.					
Madura .....	1	8	...	7	...	84	12	94	3424	...	...	...	...	...	...	7	5	645	25	12	0	13,291	1766	153	2	11	178	14	11
" Mrs. Capron .....	...	...	...	...	...	...	...	...	...	8	632	268	387	17,070	...	4	60	55	8	5	9	1166	1237	35	2	7	43	8	0
Dindigul .....	8	16	...	6	...	450	75	608	29077	1	...	...	...	...	...	43	...	552	28	3	0	6625	1505	129	13	0	158	0	0
Tirumangalam .....	1	4	1	7	10	70	10	71	4449	1	3	3	186	1866	...	32	8	410	21	2	6	4255	811	65	1	3	86	3	9
Tirupuvanam .....	1	3	2	7	5	5	5	46	2617	...	...	...	...	...	...	4	3	107	5	5	3	4003	1224	140	15	5	146	4	8
Pasumalai .....	2	5	...	18	...	252	14	80	2190	...	...	...	...	...	...	19	16	383	16	15	0	3021	1014	52	4	5	69	3	5
Periakulam .....	5	20	1	49	...	221	49	273	27704	...	...	...	...	...	...	7	26	164	14	0	0	898	1390	98	3	2	112	3	2
Mandapasalai .....	4	14	...	46	...	173	28	230	15424	...	...	...	...	...	...	34	10	176	37	0	10	7792	1456	220	4	6	257	5	4
Battalagundu .....	8	20	3	21	16	359	78	184	9739	4	116	57	76	5300	...	16	11	52	20	7	10	10,008	2299	178	1	9	198	9	7
Mélur.....	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	5	4	296	6	2	9	584	332	44	15	8	51	2	5
Palani.....	2	5	1	7	8	51	10	181	4052	1	...	...	...	...	...	9	16	284	12	15	0	1378	874	105	6	6	118	5	6
Mánámadura....	10	22	1	17	6	546	125	904	27623	2	7	7	290	2947	...	8	6	285	10	9	10	5730	1138	188	3	9	198	13	7
Total....	42	117	9	185	49	2211	406	2671	126,299	17	758	335	939	27,183	188	165	3409	206	15	9	58,751	15,046	1411	10	11	1618	10	8	...

No. IV.  
Educational Statistics.

NAME OF STATION.	PASUMALAI SEMINARY.						BOARDING SCHOOLS.						VILLAGE AND DAY SCHOOLS.						HINDU GIRLS SCHOOLS.			Grand Total in all Schools.	Rs. A. P.								
	Teachers.	College Class.	High School.	Regular Theological Class.	Partial Course and Teachers Class.	Total of Scholars.	Schools.	Masters.	Mistresses.	Pupils received in 1882.	Do. left in 1882.	Male Pupils.	Female Pupils.	Total.	Schools.	Masters.	Mistresses.	Christian Boys.	Christian Girls.	Total.	Romanist & Heathen Boys.			Do. Do. Girls.	Total.	Total of Scholars.	Schools.	Teachers.	Scholars.		
Madura .....	-	-	-	-	-	...	1	2	3	27	22	...	89	58	91	13	18	4	62	29	...	327	7	334	425	-	-	...	...	483	1064 2 2
" Mrs. Capron .....	-	-	-	-	-	...	2	1	2	9	10	24	20	44	...	40	1	86	17	103	...	885	15	900	1003	4	9	345	0	0	0
Dindigul .....	-	-	-	-	-	...	1	2	...	8	13	29	...	29	17	10	4	57	43	100	274	19	293	393	1	1	6	90	1137	1301 1 7	
Tirumangalam .....	-	-	-	-	-	...	1	2	...	9	6	30	...	30	8	2	3	21	25	46	78	2	80	126	1	1	1	20	442	222 5 0	
Tirupuvanam .....	-	-	-	-	-	...	1	2	...	...	...	...	...	...	2	2	2	24	14	38	12	...	...	...	...	2	23	179	162	0 0	
Pasumalai .....	7	4	116	8	7	135	...	...	...	...	...	...	...	...	27	15	7	124	27	151	452	...	452	603	-	-	...	...	185	1402 0 0	
Periakulam .....	-	-	-	-	-	...	2	2	2	...	...	...	...	...	39	14	6	80	20	100	100	4	104	204	1	1	...	...	603	99 10 0	
Mandapasilai .....	-	-	-	-	-	...	2	3	2	41	39	87	34	121	15	10	...	92	27	119	156	...	156	275	1	1	1	18	261	194 10 6	
Battalaguandu .....	-	-	-	-	-	...	1	...	1	10	...	10	...	2	17	10	27	214	...	214	241	1	2	40	291	1	2	40	291	22 7 11	
Mélur .....	-	-	-	-	-	...	1	2	2	19	17	...	53	53	13	10	5	44	19	63	308	10	318	381	5	7	7	85	519	81 9 6	
Palani .....	-	-	-	-	-	...	1	1	2	21	5	34	20	54	4	9	...	2	...	2	144	...	144	146	1	1	1	26	226	237 12 6	
Mánmadura .....	-	-	-	-	-	...	1	1	2	21	5	34	20	54	4	9	...	2	...	2	144	...	144	146	1	1	1	26	226	237 12 6	
Total .....	7	4	116	8	7	135	12	15	14	151	122	243	195	438	155	139	34	609	231	840	2950	57	3007	3847	16	30	667	5087	5296 9 1		

Some facts taken from the  
 "Statistical Tables of Protestant Missions in  
 India, Burma and Ceylon" for 1881.

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Note.—The following figures refer to the work in India *alone*.

No. of Missionary Societies	...	54
Mission Stations	...	569
Native Ordained Agents	...	461
„ Lay Preachers	...	2,488
Churches or Congregations	...	3,650
Native Christians	...	417,372
Communicants	...	113,325
Total Contributions	for 1881 Rs.	1,21,929
Native Christian Teachers	...	3,481
Theological and Training Pupils	...	1,235
Anglo-Vernacular Schools	...	385
Pupils in Do. do.	...	45,249
Vernacular Schools	...	3,020
Pupils in Do.	...	84,760
Total Male Pupils in Schools	...	131,244
Boarding Schools for Girls	...	155
Pupils in Do.	...	6,379
Day Schools for Girls	...	1,120
Pupils in Do.	...	40,897
Zenana Houses	...	7,522
„ Pupils -	...	9,132
Total Female Pupils	...	56,408
„ Male and Female Pupils	...	187,652
Ratio of increase of Native Christians 1871 to 1881=86 per cent.		
Total number of Communicants has doubled between 1871 & 81.		
Increase of Foreign Ordained Agents in ten years (1871—81)=98		
„ Male Pupils in Schools in ten years 71—81=	57,626	
„ Female Pupils „ „ „	=34,181	
„ Native Christian Teachers „ „	= 1,051	
„ „ „ Female do. „ „	= 947	

## Post Office Address of the Missionaries.

REV. J. RENDALL	} Madura.
MISS H. S. RENDALL	
REV. J. E. CHANDLER	} Palani.
MRS. C. M. CHANDLER	
MISS G. A. CHANDLER	
REV. J. T. NOYES	} Kodikáanal.
MRS. M. J. NOYES	
REV. E. CHESTER, M. D.	} Dindigul.
MRS. S. CHESTER	
REV. G. T. WASHBURN	} Pasumalai.
MRS. E. C. WASHBURN	
MRS. W. B. CAPRON ...	Madura.
REV. W. S. HOWLAND	} Mandapasálai.
MRS. M. L. HOWLAND	
REV. J. S. CHANDLER	} Battalagundu.
MRS. J. E. CHANDLER	
MRS. J. M. MINOR	
REV. J. E. TRACY	} Tirumangalam.
MRS. F. W. TRACY	
REV. J. P. JONES	} Pasumalai.
MRS. S. H. JONES	
REV. G. H. GUTTERSON	} Méléur.
MRS. E. W. GUTTERSON	
REV. A. H. BURNELL	} Mánámadura.
MRS. A. S. BURNELL	





